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MINISTERIAL EDUCATION.
TWO DISCOURSES,

DELIVERED IN THE
CONGREGATIONAL CHAPEL, TORONTO,

ON FRIDAY, SEPTEMBER 11, 1840,

ON OCCASION OF THE
OPENING OF THE CONGREGATIONAL ACADEMY.

THE FIRST
BY THE REV. A. LILLIE,
Tutor to the Institution.

THE SECOND
BY THE REV. W. P. WASTELL,
Of Hamilton.

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MINISTERIAL EDUCATION

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DELIVERED IN THE

CONGREGATIONAL CHURCH, NEW-YORK

ON FRIDAY, APRIL 10, 1840

BY THE REV. A. A. A.

OPENING OF THE CONGREGATIONAL ACADEMY

AND

BY THE REV. A. A. A.

AT THE CONGREGATIONAL CHURCH

NEW-YORK

BY THE REV. H. W. W.

AT THE CONGREGATIONAL CHURCH

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DISCOURSE FIRST.

NATURE AND IMPORTANCE OF MINISTERIAL EDUCATION.

HOLDING CHRIST to be the Head of the Church, and the Ministry of the Gospel to be his Institution, we recognize the right to prescribe the qualifications requisite for the exercise of its functions as resting with him.

On referring to the Sacred Oracles to ascertain CHRIST'S will on this point, we find it written, (1st Tim., 3, 2-7,) that "a Bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God,) not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he must have a good report of them that are without; lest he fall into reproach and the snare of the Devil." Again, (Tit. 1, 6-9,) "if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a Bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers."

Of those who "desire the office of a Bishop," or who may legitimately be appointed to it, four distinct elements of qualification are here exacted—namely, piety, confirmed, eminent and proven, good repute, aptness to teach, and capacity for ruling. All of these must be possessed, the first two being indispensable for the removal of obstruction and the supply of facilities in the minister's work, the last two for the efficient discharge of his ordinary duties. They should meet too the in highest degree in which they are capable of being found united.

On the necessity of ardent, self-denying, evidenced piety in the ministry, we will not insist, because spiritual men, whether in their individual character as christians or their collective capacity as churches, hold it to be a prime requisite—a *sine qua non*. To receive into the ministry men whose piety is doubtful, is to put the whole aims of the office in peril, to brave the most sacred and imperative of the Divine injunctions, to make certain provision for the ruin of souls. What shall be said then of introducing to it those whose impiety is open, those in reference to whom there is evidence that their object is to obtain surreptitiously a respectable station, or to secure a piece of bread? The parties who countenance such a procedure, we hold to be guilty of conspiracy against all that is most valuable or essential for man, and all that most involves the effectuation of God's best purposes, and the honor of his great and holy name. To be an ungodly minister is to sustain one of the most inconsistent and revolting of characters, to occupy one of the most perilous positions in which the malice of Satan, or his own depravity can place a human being.

We consider it equally unnecessary to detain you with any lengthened demonstration of the indispensableness of good repute to a minister. If the faults of private Christians be imputed to the Gospel, and constitute an impediment to its spread, it is to be expected that special advantage will be taken of improprieties of conduct on the part of those who preach it. Against the world's mode of judging in these cases we protest as most unfair and irrational, in-as-much as both reason and justice are violated by holding any thing accountable for what it condemns, or what it is its aim and tendency to correct. Still the fact is that the world does thus judge, and that hence much evil is constantly arising. Character we, therefore, conceive entitled to rank next to piety in ministerial qualification.

As to aptness to teach and capacity for ruling, or managing, there ought to be no more dispute than on the points to which we have been adverting. It is a fact that these are demanded of the pastor, while they form no part of the required qualifications for the Deacon's office, or of the descriptions given of the elements of the Christian character. What plainer evidence than this could we desire of the Pastor's being charged with the care of the Church's edification? It is

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not requisite for the object of this discourse, or for the vindication of the views of those who plead for ministerial education, that its whole weight should devolve on him. If more be required with respect to it from him than from others, he must possess superior qualifications to them, for the Bible grants nothing to mere office, but exacts fitness for prescribed duties as a pre-requisite for their exercise. The joining of the pastorate and the teaching in one office, in Paul's enumeration (Eph. iv, 11, 12,) of the provision made "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of CHRIST," is a further proof, if more were wanting, that the Bishop is specially entrusted with the Church's instruction, and not merely called upon to contribute his share to it.

THAT, in the Apostle's opinion, piety does not of itself constitute aptness to teach, is shewn by his requiring the aptitude in question in super-addition to it. Facts also prove that it does not, for we meet with multitudes of whose saving acquaintance with the truth and warmth of attachment to it we have the most satisfactory evidence, who are deficient in the power of teaching. In private stations, as parents or friends, they may be qualified to render themselves useful; but that is a very different thing from teaching in the Church, especially from sustaining the responsibility of the Church's instruction. Of this distinction those lose sight who plead for the right of teaching as belonging to the brethren in common. Moreover, if ability to teach be held to accompany the belief of the Gospel, so as to be an attribute of the members of the Church generally, we reduce the Apostle's requisition with respect to the Pastor, to a demand, that in regard to the quality in question he shall not be inferior to his brethren, which would look, we think, very much like an absurdity.

To aptness to teach, an acquaintance with the things to be taught must be requisite, as we cannot possibly communicate what we do not possess. It is not simply the rudiments of the gospel which are to be taught, but every thing comprised within it and connected with it—its doctrines, its precepts, its promises, its hopes, its principles, its motives, its ends, its tendencies, its relations. But the full elucidation and proper employment of these call for a large amount of knowledge, an amount of it greatly surpassing what is needed for the bare salvation

of the soul, or the ordering of the general conduct, or the fulfilment of private duties. Yet in the largest degree in which it may be possessed or is capable of being acquired, this knowledge forms only the material which is to be conveyed. For its conveyance, there is wanted besides the *art* of teaching or communication; which must include an acquaintance with the powers and principles of language, as that constitutes the vehicle of communication; a general knowledge of the mind's modes of action, as it is to that we have to address ourselves; a familiarity with the laws and sources of evidence, as we must be prepared to furnish proof of what we state; with a capability of reasoning, as we shall have prejudices and pre-posessions and fancied interests to contend with and gainsayers to refute. With inspiration superadded to his natural capacity and acquired endowments, Paul exclaims, "who is sufficient for these things?" How does his diffidence reprove the vanity which conceives itself qualified with its contracted views and acquisitions for a work so peculiar, so arduous, so important, so responsible.

OVER and above what we have noticed as necessarily implied in aptness to teach, the minister of the Gospel ought to possess a knowledge of the languages in which the Scriptures are written. It is unbecoming in him to be obliged to take their meaning on trust. Such a knowledge is, moreover, an important aid to the obtaining of the clear views of Divine truth, which it should be his endeavour to possess, if it be not indispensable to them. He should understand besides and be able to apply the principles of interpretation. With the contents of the sacred volume he should be intimately and fully acquainted, with the evidences of its Divine original, with the history of the Church, and with the intention and duties of the pastoral office. We know in fact of nothing within the wide field of science, properly so called, with which he would not find it advantageous to be conversant, of nothing within his reach of which he should not strive to make himself master, not for purposes of display nor for any ends of his own; but for the honour of his LORD and the benefit of his fellow-men.

BE his occupation what it may, a right-minded man will act in a generous spirit in regard to the measure of qualification for it which he seeks to possess. It will not satisfy him to be able to pass muster in a

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review of his profession. He will aim at the highest attainable degree of fitness for it. The idea of voluntarily stopping short of this he will specially scorn, will shrink from it as a crime, where he believes important consequences to be dependent on the manner in which his duties are performed. Beyond all others this generousness of spirit is incumbent on the minister. He should never look upon himself as qualified for his office, if he manages to get through his teaching engagements, whatever the name by which they may be called, but should labour constantly and assiduously to present the glorious truths with the proclamation of which he is intrusted, in the way best calculated to secure the ends of their communication. If there be in the universe an employment which demands or is entitled to THE BEST of those who are charged with it, the Christian ministry is that employment. The highest talents are honoured by it, it affords full scope for their most vigorous exercise, supplies the strongest and most sacred motives to it, and pledges as its reward the richest and most enduring return. God and man, heaven and hell, time and eternity, justice and compassion, self-love and philanthropy all urge it. Gethsemane and Calvary plead for it by their wondrous manifestations of redeeming love. Can he be worthy of the ministry, or fitted for it, who is capable, while thus adjured, of measuring out with a niggard hand what he must give, who can endure the thought of holding back any thing which he has the means of laying at h's feet who bled for him? Can any appointment entitle such an one to exercise the ministry? If found in it, would not both the Church and the world be justified in uniting to "clap their hands at him and hiss him out of his place?"

The supposition that our obligations are met if we give our time and physical energies and hearts to the ministry, is altogether a mistake. Richly as nature endows us, it gives us nothing in a state of completeness. It merely implants seeds which it leaves us to develop by careful cultivation. It is in their matured state that our energies should be consecrated to God. We render him but a portion of the service we owe, if we present them to him in any other. Physical power derives its value chiefly from the skill which guides and the feelings which prompt and actuate it. While piety may be regarded as its heart, we may consider intelligence as constituting its eyes and

his hands. With the one of these, choose which you may, it cannot perform the service which it is qualified to render through the union of the two. The minister should give his whole man, his entire nature to his Lord, in the best state in which he can offer it—all that Divine grace and his own exertions can make it. To do otherwise, disguise it under what name we please, is to act most unworthily, to make ourselves chargeable with the sin of robbing him for whom we should hold ourselves ready to live or die.

THE prejudice which exists in the minds of some good people against what they call secular learning, oft-times prophane literature, is as injurious as it is unfounded. It would seem as if they deemed it a contrivance, if not the very concentration of human depravity. But it is far otherwise. True learning is the knowledge of what God has done and is doing in the departments which it embraces, the knowledge of his creations in the worlds of mind and matter, of the objects at which he aims through these, of the adaptations which he has given them for their designed ends, of the principles on which he manages them. In such knowledge as this what is there objectionable? what that may fairly be held as dangerous either to a minister's spirit or his usefulness? With the Christian it should never be necessary to plead the cause of knowledge. His religion has nothing to fear from it, but every thing to hope, for it will only show its beauty, make its heavenly origin manifest, illustrate its claims. Instead of scorn or antipathy, he owes it a debt of gratitude, for it acts to him as an Interpreter of the mind of the spirit. Without its aid the volume which constitutes the charter of his hopes, the guide of his feet, the source of his strength, which is the object of his warmest and most admiring love, must have remained, in great measure if not entirely, a sealed book.

THE prejudice we are combating is not a little confirmed by the misapplication of certain scriptures. Without adverting to the difference in the things comprehended under the terms in their present signification as compared with those to which they were appropriated in Paul's days, the parties to whom we refer, hold his language with respect to the systems of quibbling which then passed for learning and philosophy, as characteristic of the things which bear these names now, and

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apply to the latter what he aimed at the former. This is a course about as fair and reasonable as would be the making drawings of all the ludicrous articles of furniture or dress which may have chanced to bear, any where or at any time, the same names, for the purpose of objecting their united deformity or folly, to the things which may be so unfortunate as to be called by these names now, or appropriated to the same uses—as if we should bring together and attribute to any people now living all the discreditable things which we find written of their ancestors or their predecessors in the possession of the soil, the painted bodies and bare thighs, for instance, of the ancient Britons to the Britons of the nineteenth century. Before such a system of criticism what is there that would stand? If universally applied, it would run down nearly every thing venerable or respectable, or even sacred. Suppose it to be adopted, for example, with the words God and Gospel, what, even in that case, would be the result, seeing there is hardly any absurdity or wickedness for which some party or other has not made them stand, or which it has failed to identify with them. Against things anathemas may be directed, but to hurl them at mere sounds, harmonizes ill with the intelligence which we expect from those who would be considered reformers. Sir Walter Scott tells us* that the laws of Constantine apply the term, “*Ars Mathematica*,” Mathematic Art, to Sorcery. Must we hence hold the present mathematics as liable to the charge of sorcery? We question whether an examination of the things denominated Philosophy in Paul’s days and ours, would, in some of their more important departments at least, discover between them a much closer resemblance than in the above case.

Does it not seem strange that, while in every other mental occupation the value of knowledge is so much felt, there should be any hesitation with respect to it, not to say denial of it, where consequences are involved so important as the glory of God and the salvation of man? What is there in ignorance so estimable, what so precious in its fruits as to entitle it to an everlasting lease of the pulpit? Instead of covering the minister’s eyes lest the sun’s light should penetrate them, we would lead him as near the glorious luminary as he could bear, that he

* Letters on Witchcraft and Demonology.

might be assisted by the fulness and brightness of its rays, to descry the wonders of the Gospel he is commissioned to publish. Could he command an Angel's intellect he would find these give him occupation enough, for even Angels, vast as are their powers, with all their previous knowledge, and notwithstanding their position by the very source of light, are declared to "look unto" them, or make them the subject of their most interested and attentive study.

LET it not be imagined that we would substitute mental culture or the exercise of thought for action. It is as impellants to action and guides in it, that we urge them—that the multiplied springs of action may be opened, that a spirit of untiring energy may be infused into it, that it may be so directed as to make it yield the best possible results. For action there are no substitutes. It is the end for which our capabilities have been given, every voice calls, every motive prompts to it. By the mercies which it displays the cross beseeches us to "present our bodies a living sacrifice unto God, holy and acceptable, which is our reasonable service.*" Be our acquisitions what they may, if we do not act we throw them away.

WE will here only further remark that the light in which we would have professional training for the ministry regarded, is as an aid towards the discharge of its duties, not as a pre-requisite in all cases indispensable. With those who feel rightly in regard to the sacred office, it is unnecessary that we should take higher ground. Acting on the generous principle of which we have already spoken, they will seek or give, as the case may be, all that they can command or bestow.

By the opponents of ministerial education, it is objected that neither the Apostles nor the primitive ministers of the Gospel were educated men, whence they argue against the propriety or advantage of such education now.

So far as relates to the Apostles we find it impossible to repress our astonishment at the inconsiderateness of the objection we have just named. Do the parties by whom it is brought forget that the Apostles were inspired? or will they deny their Inspiration to have been qualification enough for them? What comparison is there between them and common uneducated Christians? Between them and the most cultiva-

* Romans, xii, 1.

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ted and enlarged of uninspired minds *we* would not dare to institute a comparison: the thought of it we would repudiate as gross impiety. It is not men who equal the Apostles that we propose sending to school or teaching. Shew us such, and we will not merely exempt them from a labor so unnecessary, from the indignity which such an attempt would involve; but we will gladly place ourselves at their feet as learners.—By the things taught ordinary believers, we would make no pretence to make up the difference between them and the Apostles. The utmost to which *we* would aspire, would be to render them, or rather assist them in becoming correct Interpreters of *their* writings, that the Church and the world might reap the full advantage of them.

EVEN on the supposition, however, that the Apostles had been uninspired, they would not suit the purpose of the objectors to ministerial education, because eleven out of the twelve enjoyed three years and a half of the personal instruction of the Saviour himself, the best incomparably of all teachers, while the twelfth was brought up at the feet of Gamaliel, one of the most learned and renowned of the Jewish Rabbis.

WHEN it is asserted of the ministers of primitive times, that they were uneducated, more is affirmed than can be proven. A "great multitude of the Priests are declared to have become 'obedient to the faith.'" What is there improbable in the supposition that numbers of these and of the educated heathen who were converted, became preachers of the truth? We do not say that it was so. It may, however, have been, and while such is the fact it is too much to ask us to believe in the absence of all testimony to that effect, that the first preachers of the Gospel were uneducated men. The case of Apollos seems an example of the kind we have supposed, who after his conversion, only required, in order to his being qualified for preaching effectively, to be more perfectly instructed in the way of God: which kind office love to CHRIST and to souls induced Aquila and Priscilla to perform for him.

THERE is further an oversight here which would destroy the objection with which *we* are dealing, were the premises whence it is drawn correct, namely the fact, that in the times referred to there were gifts in the Church which would supply deficiencies in the ordinary pastors.

Had we prophets such as we read of in the Acts of the Apostles and in Paul's epistles, we might better dispense than we can do now with an educated ministry.

THE Gospel, we are reminded, is the power of God, hence it cannot stand in need of human learning to give it effect.

Thus we admit, but deny the correctness of the inference drawn from it as to the inutility of education to those who preach. It is not to make up for imagined weakness in the Gospel that we propose to educate such, but to assist them in forming correct views of it and communicating them in the best possible way. The light of heaven is affected, its color changed, its powers diminished or augmented, its results influenced by the medium through which it passes. With the Divine light, of which the Gospel ministry is the constituted medium, it is the same. It takes the colour of the communicator's mind, is dispersed or concentrated, obscured or exhibited in its native clearness, its aims are assisted or impeded according to that mind's adaptation or non-adaptation for its transmission. The way in which it comes from its source is that in which it should be delivered. But to secure this requires enlightened, anxious care in the spiritual as well as in the natural world. By helping him to detect and clear away the extraneous and discordant notions which human depravity and blindness, are constantly incorporating or associating with the truth, and to eradicate or repress the prejudices with which those every where assail it, education assists the minister in the performance of this difficult and important office. On this ground it is we press it, because it is its doing this that we regard as constituting its value.

It is granted that learning has been employed against the Gospel: but this circumstance forms no more solid objection to its engagement on its behalf, than does the fact that the human faculties are by nature the servants of sin, militate against their devotement to the service of the truth, when they are redeemed and made instruments of righteousness. Paul's argument with respect to the latter applies in all its force to the former. As in the one case, the previous waste and opposition form a strong motive for consecrating to God what remained of life; so, in the other, the past prostitution of learning should make us more anxious to enlist it on the side of the truth, to yoke it to the Gospel's

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chariot, that by assisting its future triumphs, it may repair something of the injury of which it has been made the instrument. To conceive the Gospel capable of being thus aided is no greater disparagement to it than to regard it as being capable of being retarded or counteracted in the manner alleged. Both effects are consequents of its pleasing God to work through human instrumentality.

IN comparison, however, of the good which learning has done, the evils which have resulted from it are but as the small dust of the balance. To exaggerate the latter while the former is passed over or depreciated is like the Infidel's arraigning the storms and plagues and earth-quakes, with the crimes of men, to the exclusion of the countless mercies which form the rule of Providence, as proofs of malevolence on the part of the Deity—a course not less irrational and unjust than ungrateful and unmanly.

BETWEEN true learning and evil of any kind there is no necessary connexion. The things complained of are not its legitimate fruits, but the results of its abuse. Our duty then, instead of casting it out as worthless or mischievous, is to set it free from the influences by which it has been perverted and bring those to bear upon it which will render it conducive to the interests of truth and holiness. It is specially as an instrument we would have it viewed, the character of whose effects is much influenced, if not mainly determined by the hand that wields and the heart that directs it.

To the system of ministerial education it is farther objected that the usefulness of many uneducated ministers proves it unnecessary.

FAR be it from us to deny usefulness to those whom God has honoured with it. We rejoice in it, and pray for its increase. May it be augmented a thousand-fold! With all due submission, however, we would ask, whether such cases have not been the exception rather than the rule? whether they have ever been sufficiently numerous to meet the wants of the Church and the world? whether there be ground for expecting them to be so henceforward? whether it be not ordinarily in spheres of a particular description, namely in stations of a retired character, where the demands on mind are fewer, that the success referred to is specially met with? Be the answer to these queries what it may, there is an admission which all must make, to wit, that it is un-

der God; to their piety and zeal, not their want of education the parties owe their usefulness. Did they to their present measures of these add a larger amount of knowledge, there is every reason to believe they would effect still more. We believe we run no hazard in expressing the opinion that the individuals in question would generally, had they their course to begin again, be glad if favoured with the opportunity of learning, to avail themselves of its help.

MOREOVER, our persuasion is, that in the view commonly taken of the class of whom we are speaking, there is mistake. In the popular acceptance of the term they are doubtless uneducated, because, according to that, education signifies rather the course passed through than the results received by passing through it. But this is a wrong view of the matter. It is the results, not the course, which properly constitute the education. Propriety and readiness of thought and action, with the power of communication, form the most valuable part of these results. In proportion as these are possessed the individual endowed with them is educated, though he should never have entered a college-door or come within sight of its outermost courts, though he should have enjoyed no tuition beyond what God and his own conscientious diligence may have given him; while he who is deficient in these respects is uneducated even though he should have spent a life time in study, though he should have been privileged with the instruction of the best masters in existence, were the whole of the Literary Institutions on the globe uniting in conferring upon him their most flattering distinctions. To the extent, therefore, to which it goes the usefulness which is made the ground of objection to ministerial education, proves those on whose labours it has been subsequent to be educated in the proper sense of the designation. Although in eventual attainment there might have been a difference, it is in the greater ease and speed with which they would have reached any given point rather than in that, that such would have been advantaged by a course of training. It is therefore the expense, (the expense of time and labour, both of which are of inestimable value in the ministry,) rather than the fact of their education which is affected by their enjoyment or deprivation of the facilities of such a course.

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THE Bible, we are told, is enough for the minister, if he study that, it will furnish him sufficiently for his work.

BE the subject to which we apply ourselves what it may our success is very much dependent on the skill which we bring to it. Every one knows that an individual ignorant of any of the common mechanical trades, will not in the same time produce an equal amount of work equally finished as a person acquainted with it. In study there is an art as well as in other things, and one much more difficult to learn than those who have not tried it are inclined to believe. The study of a person uninstructed in this art will be much less fruitful than that of the person who is instructed in it—who has the assistance in it of a well-stored and well-disciplined mind. Ministerial education is designed, not to supercede but to aid the study of the Bible, as it is the object of the telescope and the microscope to reveal, not to cloud the departments of nature to which they are applied. As the man who possesses these and knows how to use them discovers wonders unperceived by others, so he who knows best how to study the Bible will, his diligence and love of truth and dependence on Divine aid being equal, bring most out of it for the quickening and edification and comfort of those for whose souls he is appointed to watch. An enlightened love of the Bible, instead of making us despise any thing by which we may be assisted in acquiring a knowledge of its contents, will urge us to do our best to make ourselves masters of it.

If it be said that practice will give the minister the faculty on which we are insisting, our reply is, that practice conducted on wrong principles will do no such thing, but will, on the contrary, lead further and further from truth and simplicity and give confirmation and prevalence to error. To be beneficial the practice must be guided by fixed and just principles. The aim of professional training is to teach those principles—so to incorporate them with the mind that the best modes of practice may be adopted—to give in some small measure at least the advantage of a pre-liminary experience, ere the full responsibility is assumed of a work in which there is so much dependent on correctness.

THE notion, that the minister should know nothing and think of nothing but the Bible is founded on a gross misconception, on the idea,

namely, that the Bible is limited in its views and references. These embrace the universe in all its extent and all its interests, although in an unequal degree. Till, therefore, we have exhausted that we cannot exhaust the Bible. The question is not whether the Bible shall or shall not be the thing which the minister shall aim at knowing. That admits of no dispute. It should be so. It must be so. Where there is even an approximation to a right spirit it will be so. The question is—whether the knowledge of the Bible shall be superficial or intimate, limited or general, confused or distinct, mistaken or correct, partial or thorough. The Biblical knowledge of the man who acts in the spirit of the objection will, we are persuaded, be much below what it might be were his views juster and more enlarged, much, very much below what the ministry calls for.

So far as his opportunities allow the minister ought to have a general acquaintance with the entire field of human knowledge. How much he will be assisted thereby in tracing out the relations of the Gospel which are infinite, and in finding occasions and means of commending it to his fellow-men, is well illustrated by many of the works which it is not less the honor of the age in which we live to have produced, than it is its privilege to enjoy them.

THAT the minister should stand in the midst of the light which is shining around him, an example of gothic darkness; that when the whole world besides is moving onward, he should lag behind is most unseemly. In the march of knowledge he should advance with the foremost, should be found among the leaders, if not taking the lead. As far as possible he should concentrate in himself all that is lovely. But in beauty and worth knowledge stands next to virtue, (which is but another name for piety in all the variety of its manifestations,) whose hand-maid it is.

LEARNING, we are reminded, makes men proud, whereas it becomes the ministers of the Gospel to be patterns of humility.

Does pride, we would ask, never show itself among the ignorant? The truth is it is very deeply seated in our nature, and it is ever ready, for the strengthening of itself, to take advantage of whatever it can find. Any thing by which it may secure the distinction which it covets will suit its taste. There are men who are proud of their vices and

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others who are proud of their ignorance as well as those who value themselves on their knowledge.

NEXT to the action of the Gospel upon it we know of nothing so subversive of pride as knowledge. The more a man learns, the more is he impressed with a conviction of his deficiencies. These he becomes so anxious to have supplied, that he has neither disposition nor time to indulge in self-complacency on account of the little which he may have acquired. It is the littleness of a man's own mind which seizes on knowledge as a means of display, that makes him proud, not his knowledge. No proud man is entitled to the designation of learned. Of some of the terms of learning he may have made himself master, he may know how to make his little pass with the uninformed for much, he may even succeed by his verbosity and impudence in imposing on those who are regarded as the more shrewd; but truly learned he is not, else he would be humble. Who ever heard of the pride of a Newton, or a Bacon, or a Locke, or a Brown? Faults they may have had; no doubt they had them, for they were men; but we have yet to learn that pride has been imputed to them by parties understanding their characters. If knowledge necessarily begets pride, why are not Angels proud? Why, with reverence be it spoken, is not pride, in that case, one of the attributes of the DEITY seeing his knowledge is infinite.

IF you desire humility to characterize the minister of the Gospel, instead of curtailing his knowledge, increase it and you will be successful. Give him a sufficiency of it, of the right kind, and let him be under the proper influence, and you will make him cover his face in the presence of the very least of his master's servants—will make him sit gratefully in the dust at his feet as a learner.

THE last of the objections to which we shall at present advert is—the alleged tendency of ministerial education to form ministers into a class and to cause them to make a trade of preaching,

WE should be glad to be informed how any number of men, large or small, can hold any particular place or discharge any particular office without being constituted a class by the simple fact. It is not men's being formed into classes which renders them either mischievous or beneficial; but the principles by which they are actuated and the

uses to which they put their united strength and influence. Isolation is as destructive of power for good as for evil. Let ministers be animated by a right spirit, the spirit of their master; and let them act properly—as he commands them; and the more closely they are linked and the more firmly they are bound together, the better will it be, not only for themselves, but for the Church and the world.

IF by what is called making a trade of preaching, be meant preaching for the mere purpose of obtaining a livelihood, we admit its meanness and wickedness; and those who are guilty of it we give up, unless they repent, to the tender mercies of their assailants. How small soever these may be they are quite as much as they deserve. But, if the phraseology signify the receiving of necessary support in return for the consecration of heart, and time, and talents to the service of the Church, we refer the objector to him whom he calls his master, as being the author of the arrangement with which he presumes to find fault. It is an ordination of *the Lord* "that they who preach the Gospel should live of the Gospel."* In vain will he attempt to meet this by adducing Paul's action at Corinth. It is *this same Paul* who gives us the law which we have just quoted, and who, besides the briefer notices of it which he throws in on other occasions, employs, in the very instance on which the objector founds, a considerable part of a chapter in the illustration of its reasonableness; who declares distinctly his right to the enjoined provision, and protests against the drawing, from the fact of his being then induced by peculiarity of circumstances to waive it, any inference to his disadvantage.

BE it remembered, moreover, that as Paul was only one of the twelve, even supposing his conduct in this instance to have been a specimen of his common mode of procedure, the reverse of which was the fact, the objector would still have eleven to one against him! The respect for the Apostles which would transmute the temporary action of one into a condemnation of the ordinary course of the rest we must be excused either admiring or comprehending. On them the blow aimed at us must first fall. Through them alone can we be reached.

WE would not be severe, yet we think there is something, from which an honorable mind should shrink, in the idea of those who are

* 2d Corinthians, ix, 14.

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receiving, as is frequently the case with the objectors, a handsome compensation for their labour, taunting the minister with what the gratitude and sense of justice of those for whose spiritual welfare he watches, constrain them to give, in return for the consecration to their interests of talents and energies which, if employed for himself, might secure him, so far as worldly things are concerned, competence and respectability, if not wealth.

THE permanence of devotement to the work of the ministry, which an education for it favors, we cannot help considering a strong recommendation of the system—of ministerial training, as it tends to the enlargement of the qualifications of those who exercise the office and thus contributes, under God, to the increase of their usefulness. If the occupation be disliked, or the scope which it furnishes be too narrow, or its utility be doubtful, by all means let it be laid aside. But if the converse of all this be the fact; if it furnish a field for the best gifts; if it promote the best interests of man and the glory of God; if it yield to the party engaged a glorious and everlasting return; if the heart be in it; surely the mere love of change must be a very insufficient reason for withdrawal from it.

ON whom devolves the duty of furnishing the requisite number of duly qualified persons for the performance of the duties of the pastoral office? It devolves on the Church, whose servants they are designed to be, whose work they are meant to execute. In the beginning of the Gospel, CHRIST called by his own voice those who were to be its preachers, and prepared them for their office, and introduced them to it. But the era of direct intervention is past; and now he looks to his disciples to find the necessary supply among themselves. Having purchased the Church with his own blood, he claims a right to all that it possesses—its talents, its graces, its means, itself. With his claim its duty corresponds. It owes him its all. For him it should make it a matter of principle to employ, as far as practicable, all its members, according to their respective capabilities. For prospective usefulness it should provide, as well as present. The graces of its younger members it ought specially to cultivate and foster, that they may be fitted for whatever service it may please him to assign them. Although certainty cannot, of course, be obtained with respect to his

intention, adaptations form, for practical purposes, sufficient intimations of design. These pointings it becomes the Church to watch and act on, that it may present, to its gracious Head, in the highest state of fitness for useful occupation, all that he may have entrusted to it.

IN the Institution which is, this day, being opened, it is not proposed to take the education of the rising ministry out of the hands of the Church; but to the best of our ability to superintend it for them—under their direction and control. We have no authority to designate any man to the ministry. This is your prerogative, acting under the direction of your LORD. We will be careful never to interfere with it. The embryo capabilities which you may have discovered in those whom you commit to our care, it will be our aim to develop; and, when we have done our best with them, we will return them into your hands to employ them where, and as you may deem most proper.

WE trust it is not requisite that we should disclaim all pretense to the power, as well as right, of making ministers. It is CHRIST who can alone do this, because it is he alone who can give the qualifications which the ministry demands. Against the system of parties either thrusting themselves into the ministry, or being thrust into it by others—their taking it up, or being designated to it as to a common mechanical or mercantile employment, we would protest with all the energy which we possess. For no consideration, on no pretense would we lend ourselves to such a system. As soon, nay sooner would we be found standing by the side of the dying, for the purpose of communicating the plague to the healthful. So employed, we think we would tremble less to appear at the tribunal of our Judge, than if found corrupting the fountain of the Church's knowledge, and principles, and action, and happiness. Your views, your *first principles* with respect to this matter, give us the most assured confidence that you will never call upon us to act a part so heartless and guilty.

THE responsibility which rests with you, my dear Brethren, is very sacred and weighty. No-where is there more depending on the character of the ministry than here. This land is yet in its Infancy, but we believe a strong and vigorous manhood to be before it. By the principles which it may now imbibe and the habits it may now form—the uses to which it will put its power and resources, and the effects

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which will result from them will be mainly determined. Over both of these a ministry of the right sort would be calculated to exert a very happy influence. Such a ministry be it your aim to provide—a ministry which shall stand pre-eminent for piety, and intelligence, and zeal; which shall be qualified to lead, and *shall* lead in every thing holy, and enlightened, and disinterested, and noble; in whatsoever things are purest and loveliest and of best report—a large-hearted ministry, which shall make all it can find its care, whether white, or red, or black. Provide such a ministry in proper numbers, and “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose;” “the blessing of many who are ready to perish” will come upon you; your brethren at home who are so generously assisting you, will feel themselves more than repaid for their exertions on your behalf; unborn and grateful millions will honor your memory; your gracious LORD will vouch-safe you his high commendation and grant you an everlasting reward.

WHAT *we* can do to aid you in this work, we pledge ourselves, with God's help, to do. On him we rely to give us, in answer to your prayer and through his blessing on our own conscientious, unremitting endeavour, what is needful for the successful discharge of the duties with which *you* are honoring us. May we all have occasion, may thousands and tens of thousands who have yet to be, have occasion for endless gratitude on account of the measures which we are now adopting. To God, and my Brethren, and the Churches, I commend myself and my charge—OUR INFANT HOPE.

DISCOURSE SECOND.

To the Representatives of the Churches "of the Congregational Unions of Upper and Lower Canada," allow me to say, that I am not in the situation of my own choice; still I am not disinclined to it, it inspires my holiest solitudes, and is associated with my holiest delights.

To you my dear junior Brethren I may observe that the senior ministers of our Union have appointed me to deliver to you a charge, bearing in the first place on the studies you are to pursue, and in the second on the method of pursuing them.

I HAVE desired that such charge should be characterized by two features, viz. plainness and point: through these media I entreat you to look at what will now be placed before your view. This production is the fruit of my prayers for you. Spirit of all grace make it conducive to the interests of our dear Academy!

"WISDOM is profitable to direct." This is an inspired aphorism, the validity of which cannot be questioned, and the application of which in *your case* my devoted brethren, cannot be mistaken. Wisdom may be defined to be, "the faculty of conceiving and perceiving accurately, the former act of the mind, discriminating that which originates with *ourselves*, the latter that which originates with *others*; by which we attain to a correct knowledge both of men and of things, it also includes the power of applying the knowledge thus gained, with aptness and readiness to the best purpose." This view of the abstract principle, must so commend itself to your judgment, both in the prosecution, of your present studies and in the pursuit of your ulterior designs, as to shut up the mind to the *one* conviction, "that wisdom is the principal thing," and so as to brace the energies to prepare for the onward movement, urged by the *one* admonition, "therefore get wisdom." But as the term wisdom may be considered a genus, the species of which are various and innumerable, and as there are "wise

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men" in every department of the arts and sciences, as there are "wise men" in every class of mathematicians, of logicians, of legislators, of orators, and philosophers, as there are "wise men" among those who have fathomed the depths of mechanics, and among those who have soared to the altitude of letters, as there are "wise men" who are the ornament of the clergy, and others who are no less the ornament of the Laity, it devolves on me, in discharging the high functions of the duty, my beloved brethren have assigned me, to mark distinctly that particular species of wisdom, which it is our ambition you should both *acquire* and *communicate*. It is my brethren in a word, that which will make you wise unto your own soul's salvation, and wise to win the souls of others. In seeking then to arrive at such a point of divine excellency and moral distinction, reason and experience will approve what revelation attests, that this "wisdom is from above and is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." This supernatural endowment, it is the office of the divine Spirit to confer; for while there is a diversity of gifts, all capacity and qualification originates with the "Holy Ghost as sent down from heaven;" by whom pastors and teachers are raised up, called, and employed, for the work of the ministry, for edifying the Church which is the body of CHRIST.

IN such an enterprise, there will be made multiplied, unforeseen, ever varying and incessant demands on "the wisdom profitable to direct." This wisdom being not only an emanation of the only wise God our Saviour, but a blessing he only can impart; how animating must be the thought to you my brethren? "that every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning." Therefore, "if any man among you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not."

You will need "the wisdom which is profitable to direct," for availing yourselves of the *full* advantages of this Academical Institution, as those advantages shall tell upon the formation of your ministerial character, and upon the measure of your ministerial success. I say the *full* advantages of this Institution, for I cannot hide from my eyes the fact, that although we may be scrupulously careful in *admitting* and

assiduously diligent in *training* young men, yet in all probability, some will become students on the foundation of this College, who will neither make full proof of their *industry* nor full proof of their *ministry*. This be assured we will labor in every instance to prevent, though we feel that we must be something more than short-sighted and erring mortals, were we in every individual case to succeed.

While every young man admitted within the walls of this "alma-mater," will have a certain personal identity about him, and certain features of character and habits, emphatically his own; yet be assured that each and all will be operated upon to a considerable degree by public opinion, by popular prejudice, by general taste and feeling, by association with their tutor, with their fellow students, with their pastor and with their ecclesiastical connexions. Hence, although their character has been cast in a certain mould, by nature and by subsequent incidents of life, still it is presumed, that while the impression thus received cannot be wholly erased, it may be essentially improved. Through which the *ministerial* character will be virtually formed.

It is too late in the day to doubt, says an eminent writer, whether ministers of the Gospel must be educated men. The light, the intelligence, the freedom, the boldness of thought in this age, have decided that point. We have decided, that we will trust, neither our ships, our diseased bodies, our questions at law, our schools, nor any other great interests, to men who are unqualified by education and discipline of mind to manage them. And every child knows and feels, that the imperishable interests of the soul, and that wide and deep influence, that the ministry in this, and indeed in all other lands has upon society, ought not, and must not, be committed to ignorance and stupidity. Many denominations of Christians have long held this doctrine in theory and practice, and we rejoice to know, that it is fast becoming the doctrine and practice of every denomination of Christians which hopes to do much towards influencing the human mind, and carrying salvation through the world.

The office of preaching the Gospel we admit, has never been restricted to the learned, nor are there any specific qualifications of human origin, to which the Derry has shown himself exclusively partial.

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The appendages of the seedsman, were never designed to add any thing to the vegetative power of the seed, nor the elegance of the vessel, to the value of the treasure it contains. Men of plain manners and sound sense, whose souls are deeply imbued with the Spirit of God, and who preach not themselves but CHRIST JESUS the LORD, are often made the honored instruments of converting sinners from the error of their way; but it is not unusual for them to labor under great embarrassment in the pulpit, principally for want of having their subjects distinctly analyzed, and their ideas logically arranged, they perceive the different truths suggested by the text, but with the order in which they should stand, and the connexion which they have with each other, they are but imperfectly acquainted; hence the truth loses much of its edge and energy, and instead of those luminous and comprehensive conceptions, which a correct arrangement might have conveyed, indistinct and confused ideas occupy the minds of auditors, who frequently detect defects in the composition, to which the preacher himself does not know how to apply the remedy. It is therefore highly important, that ministers should not only "declare the whole counsel of God," but be able "rightly to divide the word of truth," by having an *intimate* acquaintance with their subjects, and by adopting a just and perspicuous method of arrangement, that they may be able to exhibit the grand doctrines, and comprehensive duties of the Gospel, in their proper order and connexion; and to do this, we hesitate not to say, even though they have the native eloquence of an Apollos, that they must be instructed "in the way of the Lord more perfectly."

I. We may first advert, to what you are to *acquire*, in order to *constitute* you able ministers of the New Testament. And allow me to say that your sources of information are in the general, two. Men and books. To acquire an extensive knowledge of men.

CULTIVATE an acquaintance with your own hearts. I need scarcely remind you that this must begin in the closet, there you will *examine yourselves*, there you will *try your ways*, there you will commune with your own heart, and be still, there you will seek to know, what manner of spirit you are of, and as your inspection of yourself becomes more minute, more unreserved, more impartial, the labyrinths

of your necessity and depravity, will prove to be so profound, so circuitous, and so intricate, as to constrain you to ask God, "to search you and know your heart, to try you and know your thoughts, and to see if there be any wickedness in you, and to lead you in the way everlasting."

CULTIVATE an acquaintance with human nature generally. Your common Christian experience, and your common observation of, and conference *with* men in various conditions of life, have partially supplied, it may be supposed, this needed information; but remember I beseech you my brethren, that, that, which was before *common*, must now be *uncommon*, that which was before *ordinary*, must now be *extraordinary*, you must be more critical in your examination of human nature, both in yourselves and others; in order that as wise stewards you may bring forth things new and old. You must so unveil the secret workings of man's *apostate* nature, and of man's *renewed* nature, as to be able to say to those competent to judge, without fear or favor, "behold the picture is it like." It will aid you in the acquisition of this knowledge, if you attend to the conversations you overhear, when mingling with promiscuous society. If you endeavour to draw into conversation the diversified characters into contact with whom you will find yourselves perpetually brought, as you travel and minister through the townships and districts of this Province. If you encourage free and general conversation among yourselves, do not shun points of controversy, in your daily intercourse with each other as *students*, only be *sure* to conduct your debates with Christian candour and forbearance, never descending to the littleness of temper, of bigotry, or of party triumph, but always "holding the truth in righteousness."

Your second source of information is to be found in books. This is proverbially "a reading age," and we might be led to infer this, from the ever occurring illustrations of the fact, "that of making many books, there is no end." You must therefore be reading men, that you may at least keep pace with the intelligent, and do your part to make those intelligent, who as yet are not so. It appears certain therefore,

THAT you must *have* Books. *As to what they are to be*, your

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highly valued tutor, will chiefly determine, and he will be able to do it, with much more advantage to you, and satisfaction to us, than I could pretend to. As to *how, you are to obtain them*, I hope we shall not long have to remain silent. We all feel, that a somewhat extensive library of standard works, will form a necessary part of our Collegiate apparatus, and that to this our students should have free access, during the prosecution of their appointed course. Still allow me to intreat you, to seize every opportunity to furnish *your own* shelves, lest you should be "shorn of your locks," and "ashamed of your hope," when the time for your "showing unto Isreal" shall come. So certainly as you must *have* books, so certainly, you must *read* them. When first brought to this conclusion, even a small library, presents a formidable appearance, and the law which binds us to read its voluminous, and almost countless pages, imposes on us no easy task. But my brethren this is a discouraging, because imprudent method of calculation; rather, "remember that Rome was not built in a day," rather apply yourselves, not to a *slavish*, but to a *regular* course of reading, and you will soon find a heap of works, with whose authors, you have in a very short period become familiar, and into whose labors you have been privileged to enter. The *results* of your labor may not appear to you at present, but as faithful friends, they will come forth to help you in time of need, by which you will be disposed, to appreciate the counsel of the inspired tutor, who when training his beloved Timothy, said, "give attention to reading." But while you read books, you must also *cull* them; this will be "laying up a foundation for the time to come." To do this, you will find it advantageous in many instances to *epitomise*, to *abridge*, the *primary* authors, viz., works of profundity, of merit, and of general utility. In other cases you will *extract* into a common place book, this plan appears to be advisable only, when the passage is pre-eminently valuable, and the book in which it occurs, not usually accessible. I would recommend you by all means, to arrange for yourselves a general index of your own library, so that under a head line, all the articles your books furnish upon any particular or leading topic, may be present to you, by direct reference that is, on a single page. But never forget, that you are possessed, not only of *eyes*, and *memories*, and *books*, but also of

minds; "*reading* observes the immortal Locke, furnishes the mind only with materials of knowledge, it is *thinking* makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; there are indeed in some writers visible instances of deep thoughts, close and accurate reasoning, and ideas well pursued. The light these would give, would be of great use, if their reader would observe and imitate them, but that can be done only by our own meditation." If what we have said dear brethren, apply to books in general, with what *solemn*, with what *interesting*, with what *infinite propriety* does it apply to the *book of books, to the Bible, to the glorious Gospel of the blessed God*. Let that book be your first and best, thus you will draw your information from the fountain head, thus in God's light you will see light, thus you will be prepared to "preach the word." You will try every thing by this, decide every thing by this, sanctify every thing by this. "To the law and to the testimony if they speak not according to these it is because there is no light in them."

II. We may secondly advert to what you are to *communicate*, in order to *prove*, that you are able ministers of the New Testament.—The state of piety and morality in any age or country, is, to a very considerable extent, proportioned to the prevailing character of the public ministry. Wherever the truths of Christianity are exhibited in their native simplicity and harmony, and enforced upon the attention with becoming warmth and energy, they are attended with the most transforming efficacy, elevating those who cordially receive them into a higher and happier state of being, and even raising those who are brought, but partially under their influence, into a better system of moral opinion and conduct. But where the grand doctrines of the Gospel are obscured by the refinements of a false philosophy, or adulterated by other human admixtures, or where a stiff and frigid orthodoxy is maintained, separate from that impassioned eloquence, which a just sense of the importance of the Gospel, and of ministerial responsibility, may be expected to inspire, the ministry becomes proportionably feeble and inefficient, and the hearers sleep on in carnal security, and revel unchecked in carnal delights.

In exhorting you my brethren, to study to approve yourselves both

unto God and unto men, workmen who need not be ashamed, we must touch both on *matter* and *manner*. Under the allusion to matter, I purposely avoid *doctrine*, in this you are to be "uncorrupt," and that you may be so, your lecture room will resound with "line upon line, and precept upon precept;" but allow me to touch on *language*, the vehicle of thought, the dress of sentiment, "the voice of words."—Pay great attention to *language*, some Doctor Divinitatis, when counselling his students, directs, that an error in doctrine during public speaking, be corrected instantly, and although the crimson blush may suffuse our countenance, while we apologize for our inadvertency, such blush will be alike honorable and useful; but the same divine directs, that when the rules of grammar are violated in the heat of public speaking, we need not retrace our steps, in order to correct ourselves, as the general accuracy of our language, will prove to the most intelligent, that the mistake was a capsus linguæ, and not through ignorance. Let the tenour of your language, be constructed on the principles of the inspired Scriptures, and whoever judges righteous judgment will pronounce it complete, they are the best model, examine, admire, imitate. The most beautiful and impressive parts of missionary and other speeches, of missionary and other sermons, are those into which the divine word, is most appropriately and elaborately pressed. The most distinguished example, that I know of, to our purpose, is the Rev. W. Jay, whose works will abundantly substantiate the point now assumed. Again I say, study language, "use great plainness of speech," by plain language we mean, that which is most remote from what is vulgar, that which is, the very antipodes, of what is slovenly and coarse. Dr. Olinthus Gregory in his life of Robert Hall, says, "in one of our interviews with Mr. Hall, I used the word felicity three times. He asked, why do you say felicity? happiness is a better word, more musical and common English." Study language, and then you will not pray God, "to *solemnize* your heart," as though that word, which means, "to celebrate a festival," meant to create and impart solemn feelings, neither will you tell God in your approaches to him, that he is surrounded not only by angels, but by archangels, when you read in his word but of *one*. It is an undoubted fact, ascertained from chymical analysis, that all vegetable substances

from the invisible mushroom, which adheres to a spot of mouldiness, to the cedar of Lebanon, and the Banian tree, which would cover with its shade an army of ten thousand men, are solely composed of five natural principles, viz., caloric, light, air, water and carbon.— Language is composed of principles equally few and definite, comprehend these, and then although you may not be subject to the imputation, that, “much learning has made you mad,” you will be valued and followed as those, “who speak forth the words of truth and soberness.” Style and language are nearly allied, therefore, to avoid enlargement under another head, we would simply add here, in order that your style may be flowing and free, make yourselves master of the subjects, on which you propose to treat; if you use a sermon more than once, endeavour to improve it on each successive occasion, avail yourselves of every opportunity, of hearing talented and popular ministers. These are subordinate considerations, these are secondary objects, but nothing must be regarded as beneath your notice, which will contribute in any measure, to prove you, “able ministers of the New Testament.”

UNDER the allusion to manner, the points of interest are so numerous, that I can only pass hastily from one topic to another. Manner may include your personal appearance. This should be modern, cleanly, neat, and though not dandyish, genteel, let nothing be particular either to give offence, or to excite observation. Manner may include behaviour. This should be gentlemanly, not stiff, that the poor may not esteem you proud, not unceremonious, that the rich may not esteem you rude, and when you may be called to domicile with strangers, and to take up your lodging for a night in the wilderness, be sure to leave your sleeping room, and all other matters, so as to welcome you to the same dwelling, if need be, again and again. Manner includes, the husbandry of time. Avoid consuming the midnight oil, students have a strong predilection for this, and it has brought many to a premature grave, allow not the morning Sun to get the advance of you in the daily race, retire moderately, rise early, be careful of all your manuscripts, keep them in readiness and order. Then you will not have to complain, “that the day is far spent, and the night at hand,” and you in arrears; let no opportunity of improvement escape,

a topic for conversation at your meals, may be both a preventive and a corrective. Manner will include a wise division or distribution of your studies. And here allow me to borrow three remarks from Dr. Burder's mental discipline, the excellent author says,

1st. "It is wise for us to consider, not only what we would wish to accomplish, but also what it is probable, that with our habits and in our circumstances, we shall be able to effect.

2nd. Let the proportion of time and attention, devoted to every object of study, be regulated by a regard, both to its real and relative importance.

3rd. Let the most important studies be assigned, to those hours in which we find by experience, that we can exert our intellectual energies, with the greatest facility and intensity."

MANNER includes preparation for the pulpit, as this brings me to tread so closely on the heels of your Tutor, if not in the very prints of his feet, I shall be general and brief.

ARE you to write your sermons and read them? There are some splendid examples of this, as Chalmers, and Melville, and Wardlaw; but for the generality of men, to attempt an imitation of these, would be at *once to fail*.

ARE you to write your sermons and then repeat them? We have splendid examples of memoriter Preachers, as John Angell James, and James Parsons; yet this is a course in which many, very many could not succeed.

ARE you to preach extempore? Pleading as your rule a misapplied Scripture, "That you are to take no thought what you are to say, for in the same hour it shall be given you." We forbear to instance examples of such Preachers, because those who have avowed this to be their practice, have done quite enough by such avowal, to dissuade every wise man from attempting it.

PROBABLY, either of the three methods, to which we have adverted, may be adopted occasionally with advantage; but the most advisable method may be that recommended long ago by the eloquent Fenelon. It is the method of writing a considerable part, and occasionally the whole of a sermon, in the act of preparing to preach, and after due reflection on the train of thought pursued in every part of the discourse,

endeavouring to exhibit to the hearers the precise plan, the intended sentiments, and the substance of the illustrations, without any anxiety to adhere to the exact language in which they had been expressed. Under these circumstances the mind derives full advantage from application to previous study, while it is perfectly unfettered by any painful efforts of memory, and fully enabled to yield itself to the impulses of feeling, which the subject, the occasion, and a Scriptural dependence on Divine aid may encourage.

MANNER concerns us when in the Pulpit. Your posture should be erect, your movements easy. Guard against ludicrous grimaces and unnatural gestures; attitude like every other part of your work, must be studied. If disposed to stand like a statue, it must be acquired; if disposed to antics like a dancing master it must be controled, until it become agreeable and graceful. A young man when delivering his trial sermon before an examining Committee, closed his eyes during the exercise: having concluded the presiding Minister remarked, "If you persist in that practice Sir when sent out to preach, your auditors will say, thats an acceptable young man, what a pity he's blind." You may have seen the portrait of the Rev. G. Whitfield, by which he is represented as having both his hands raised above his head while preaching. It is said that this was never shown to him but he turned from it with disgust, inflamed as was his soul with love to CHRIST and with love to souls. He still maintained that, "all things should be done accurately and in order." Tone and emphasis are alike important, that you may neither "sing song" your sermons, nor give utterance to them in words so cold that "like icicles freeze as they fall."

MANNER includes relaxation, and this has sometimes been sought in light reading, in epistolary correspondence, in gymnastic-exercises, or exertions approaching thereto, in an afternoon walk, and lastly in manual labor. This, dear brethren, is prescribed for you. Some of you may be already in possession of mechanical knowledge, which will be turned to advantage; others not thus furnished, may find it advisable to turn their attention, to the first occupation God assigned to man, when he, "placed Adam in the garden to till and to dress it." There will be nothing derogatory in this, either to the dignity of the minister or to the sacredness of his desk. Since the days when Cain was a til-

lor of the ground, and Noah began to be an husbandman and planted a vineyard, the science of agriculture has occupied a large proportion of mankind, forming as it does the basis of individual prosperity as well as national independance, giving health to the body, vigour to the mind, and purity to the morals. Agriculture has ever been, as it ever must be, ranked among the most important occupations of men. Most nations, whether ancient or modern, have held agriculture in high estimation. After the deluge it first arose into importance on the banks of the Nile. With the Colonists, who passed from Egypt to Greece, Carthage, and other points on the shores of the Mediteranean sea, agriculture was carried; from the Greeks it passed to the Romans, and by them was disseminated over other portions of Europe. And in the employment of *your* energies, in such a direction, we would say, "be not weary in well doing and in due season you will reap if you faint not."

Thus dear young brethern, review what you are to acquire, a knowledge of God and of his character, of the blessed Spirit, and of his work, of yourselves and of men; of the Church in its constitution, government, claims and objects; for altho' these latter points have not been insisted on by me, they will be by your tutor, in order that you may be "Thoroughly furnished unto all good works." Review what you are to communicate, and remember that in this practical part of your work, you must learn to think correctly, coherently, closely; you must learn to discriminate wisely; you must learn the doctrines of proportions, "That you may give to every man his portion of meat in due season," never forgetting the pointed remark of Dr. Williams, "That application is the soul of preaching," and review these my brethern, as they are assigned to promote your usefulness. We reasonably hope that you will be much more useful than if you had never entered this Academy. We firmly believe, that your usefulness will be commensurate with your piety, industry, application, and fidelity. You will have advantages over those who have not been favored with systematic tuition, inasmuch as you will possess rules of Biblical interpretation and criticism, with numerous other auxiliaries, by which you will be able "to contend earnestly for the faith," and "become a blessing to all men, that you may save some."

Even remember, that you are voluntaries, and that this throws you on the suffrages of the people, which circumstance, while it raises you in true independance and moral worth, above ecclesiastical paupers of the state, and crouching dependants on Episcopal caprice and favor, at the same time, makes additional demands on your consecration and public character. Your christian principles, your ministerial qualifications, your activity, influence, and success in CHRIST's cause, will be the secret of your usefulness and the element of your greatness. You must be as diligent in the use of all authorized means, as if the success depended alone on you, and then leave the means thus employed, to God's blessing, convinced that success is alone from him. "Not by my might, nor by power, but by my Spirit saith the Lord of Hosts."

HENCE altho' you go forth without national purse or scrip, CHRIST is head over all things to his Church, and it is *his law* that "they who preach the gospel should live of the gospel." Altho' you go forth to fight the battle of the LORD, unattended by the sword of the magistracy, or the pomp of sovereignty, while "the weapons of our warfare are not carnal, they are mighty thro' God, to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of CHRIST." Altho' "sent forth as sheep among wolves, you are to be wise as serpents and harmless as doves;" and for all these purposes CHRIST says, "My grace is sufficient for thee, for my strength is made perfect in weakness, well may you therefore glory even in your infirmities, that the power of CHRIST may rest upon you." "You are not straitened in him, O be not straitened in your own bowels." Wrestle and wait, and wait and wrestle "until you shall be endued with power from on high."

Permit me to add in conclusion, the following plain advices for your daily reflection and rule.

Cherish a becoming confidence in your own powers; Cherish a becoming confidence in the powers of your tutor; Cherish a becoming confidence in the patronage of the Pastors and Churches of the Congregational faith and order, both in the old country and in the new; Cherish a becoming confidence in your covenant, all-sufficient, unchanging God.

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Be careful of your health, be jealous of your reputation, be faithful to our Society. And now dear brethren, may you be long spared "to open blind eyes, to turn men from darkness to light, and from the power of Satan unto God," so that in the different sections of this now destitute country, you may have very many "who will be your joy here, and your crown of rejoicing in the day of the Lord." "Consider what I say, and the Lord give you understanding in all things," that you may attain to a large measure of the wisdom profitable to direct.

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